

The American Friend

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The Local Meeting—The Vital Cell

Rufus M. Jones

Seen from a Facing Bench

The Editor

The Cross—A Mooring Mast

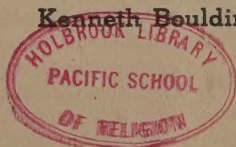
Harold N. Tollefson

Over the New Turnpike to Philly

A Travelogue

The Economics Of Reconstruction

Kenneth Boulding



PREPARE TO GO TO CAMP WITH THEIR SONS

Iowa Friends gathered in the auditorium of First Friends in Des Moines on Army Day, April 7. As Richard R. Newby took his place to preside, the quiet murmur of voices ceased, and out of the silence came the voice of one of Iowa's sons. Chase Conover, who in an earlier world conflict had chosen the way of non-violence, voiced our thoughts as he prayed that in a world darkened by hate we might explore the way of Jesus, who in the dark shadows of that far-off day, showed us the way of love.

Both the larger and the smaller Yearly Meetings of Iowa were fully represented. Nebraska Yearly Meeting, the daughter of Iowa, was there. "When we started it was so early that not even a ray of daylight was visible, but now that we are together we have the bright sunshine"—thus one spoke forth in a parable.

Thomas E. Jones, Director of the Civilian Public Service, explained to Friends the broader aspects of the unprecedented opportunity now before the Society of Friends. Because of this opportunity we are on trial, not before a hostile government, but at the bar of public opinion. Moreover, it is a great spiritual adventure. Our own conscience tells us that we must make good.

Sylvester Jones, who recently left his business in Chicago to undertake the directorship of the Central Area, presented specific plans for taking care of this emergency which appears certain to eventuate into a long, hard pull. In reality Friends are today founding a great educational institution, not because we chose to undertake it, but because it has been thrust upon us. The Civilian Public Service Camps are the branches of this institution, the \$35.00 per month is the tuition fee in the school. We are responsible for furnishing scholarships where needed. This school trains men for life and not for death.

Under the weight of the matter there was a full and open discussion of the problems involved. In the meeting itself there was a striking evidence of the truth of the statement made early in the meeting that Friends are getting together on this as they have not gotten together within the memory of the oldest Quaker. Acting as presiding officer for the Five Years Meeting group, Richard R. Newby called for an expression of approval from the larger body. Immediately following, Wilson Emmons, Clerk of the smaller body, took the sense of the meeting for this group. All were brought under the weight of the responsibility involved.

In general the procedure followed by other Yearly Meetings was recommended. This includes three important steps. First, a "census" of all young men of draft age in all our meetings. This will reveal our total responsibility in this matter, including the financial obligation to be assumed by those who choose Civilian Public Service or by their families and, when this is too great a charge upon them, by their meetings. Second, to provide the opportunity for the whole membership "to go to camp with our boys" by a religious and educational service, plus a contribution of funds which are needed in many cases. Third, to provide the channel through which funds are transmitted and scholarships are granted. The regular channel of the Local, Quarterly and Yearly Meeting treasurers is to be used, full reports and credit to be given.

A significant feature of the Des Moines conference was the spirit of fellowship developed among the young men of draft age. After the general conference adjourned, this group met in the basement of the church. Each man introduced himself, told where he was from and what he was doing. It was interesting to observe that a large proportion of the group present came from Iowa and Nebraska farms. A very simple and informal organization was set up to make it possible for individuals of the group to keep in touch with each other, before and after going to camp.

Among other Friends who actively participated in the Conference were J. J. Newlin, Guy W. Solt of the American Friends Service Committee, Ora W. Carrell, President of Nebraska Central College and Glenn A. Reece, pastor at Central City, Roy J. Clampitt, Charles F. Thomas, Edith E. Smith, Catherine C. Williams and Herbert Huffman.

WILMINGTON PUTS HANDS TO THE PLOW

Friends of Wilmington Yearly Meeting indicated their interest in the program of Civilian Public Service by their attendance at a meeting with Sylvester Jones, in the Wilmington meetinghouse on April 1st. Some sixty-five persons, representing most of the monthly meetings, spent a full evening discussing the situation and plans, and took steps toward action. Fifteen persons volunteered to help in presenting the matter to local meetings; and the Yearly Meeting Executive Committee on the same evening started preliminary arrangements for informing the membership of this opportunity to share in upholding the Quaker peace testimony. Chase Conover of the Central Area

YE SHADES OF DOUGHTY OSAWATOMIE BROWN

The Peace and Service Committee of Kansas Yearly Meeting is moving to the front in a way that would make the shades of Osawatimie Brown turn and take a second look. The Yearly Meeting itself has repeatedly and vigorously reaffirmed its belief in the Quaker Peace Testimony. Its young men who take IV-E classification as Conscientious Objectors are giving a year of their lives to demonstrate that there are still those in Kansas who will to be free. By supporting them "in spirit and in substance," other members of the Yearly Meeting are going to camp with them.

An appeal is made to every member—man, woman and child—in Kansas Yearly Meeting to support the Civilian Public Service by regular weekly or monthly contributions. Envelopes are being furnished at cost by the Yearly Meeting Peace and Service Committee. In accord with the practice of many other Yearly Meetings, these funds so collected, as also larger amounts subscribed in Kansas Yearly Meeting, will be held by the Yearly Meeting Treasurer, or by someone appointed to assist him, and will be used to help worthy young men of Kansas Yearly Meeting coming under the IV-E classification; and as needed the \$35.00 per camper per month will be paid to the Civilian Public Service for their support.

Members of the Yearly Meeting who are financially able to provide for their own support in camp, or any part thereof, whose families are able to do so, will gladly make such provision for their own.

The Peace and Service Committee is preparing to receive the first of the "Westward Ho" trek in the person of Raymond Wilson, who will hold the first conference in the historic city of "Quantrell's Raid," Lawrence, Kansas. Both Tom Jones and Ray Wilson will cooperate with the Pastors' Alliance at its Haviland meeting.

The local meetings on Ministry and Oversight are urged to keep in touch, not only with their boys in the Civilian Public Service camps, but also with those who in good conscience have chosen military service, and the latter will also receive the loving concern of their meetings.

Office is to spend a few days in the near future to lead Wilmington Yearly Meeting Friends in this presentation. Fred E. Smith, Chairman of the Executive Committee of Indiana Yearly Meeting, was helpfully present at the Wilmington conference.

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The Local Meeting—The Vital Cell

By Rufus M. Jones

Substance of The William Penn Lecture, Philadelphia Yearly Meeting,
March 30, 1941

A FEW great personalities have given a very impressive character to the entire Quaker Movement. George Fox is now recognized as one of the major spiritual prophets of the period since the Reformation. William Penn, as the founder of one of America's greatest Commonwealths, the exponent of a Holy Experiment with the ideals of Democracy, and a writer of commanding style, became the Quaker *par excellence* in the mind of the French, in the Eighteenth Century, and he has always held a place of rank by the side of George Fox. John Woolman is the outstanding saint in Quaker history, and he has come to be thought of as the St. Francis of the Quakers. Elizabeth Fry has, by her remarkable service to humanity, taken her place in the list of the greatest Quaker figures of history, where also John Greenleaf Whittier and John Bright belong. The Quaker contribution to education has received marked attention and has added to the high appraisal which the public has awarded to the Quaker movement.

But when all is said and done, and the accounts are all in, not many Quakers have been great, not many have been distinguished, and our contribution to the moral and spiritual wealth of the world does not bulk very large. Our deepest significance as a people, and our major importance as a religious movement, lie in a sphere which eludes public appraisal and can hardly be caught and tabulated. In fact this central mission of ours—this heart and pulse of Quakerism—has not always been brought to consciousness even to Friends themselves, and is always in need of fresh interpretation at the home base where, if at all, the scoring is done.

As I see our mission, across the years behind us and in front of us, it is to demonstrate and exhibit a type of religion which reveals the life of God in the lives of men. The Real Presence of God here with us is the heart of our faith. The discovery that all life, in our meetings, at our meals and in our day's work and business, can be and should be a sacrament is one of our most distinguishing features.

This religion of life and suffering love, this religion which makes a man a being of infinite worth, would be bound, if it is genuine, to flower out into human service, and to share the burden of human suffering, and to be concerned about the culture of the mind and the soul of children and youth, and to take up the task of the peacemaker, as has been the case with the Quakers. But its

central inner significance as a religious movement can come to light and does come to light at its best and highest in the practice of mutual and reciprocal correspondence of man with God.

The laboratory of our faith, then, is not in our occasional great public gatherings, or in events which attract the photographers and reporters, but in our local meetings scattered across the country. It is in these vital cells that our life really centers, as life always does; it is here that the lifestream of our faith is fed, or fails to find its true supplies. The primary function of these local meetings, these vital cells of our Quaker movement, is spiritual refreshment and the sustaining of souls in the meeting for worship. This spiritual refreshment, I shall assume, is the central feature of a local Quaker community.

A genuine Friends meeting must be something more than a number of individual atoms occupying the space in a meetinghouse. So long as the "atoms" hold on to their precious individualism and remain detached, the worship will not rise to any great height. Worship at its best and truest is corporate. The walls of insulation fall away. The pluralism vanishes. The many members are fused into one body. Each helps all and all help each. Whittier has given the best account of this *depth-life* in a meeting group. It is the description of a meeting in "Pennsylvania Pilgrim."

"Without spoken words, low breathings stole
Of a diviner life from soul to soul,
Baptizing in one tender thought the whole."

But this does not happen unless at least some of the members go to meeting *prepared* for this supreme business of the soul, and unless there is in the meeting a widespread attitude of *expectancy*. Worship is mutual and reciprocal, and it calls for a double search—a reaching up from below and a divine movement of grace downward from above.

Hardly less important and significant for the spiritual life of a meeting is its constructive and creative ministry. All great ministry is ministry of interpretation of life. We are at the present moment weak in this ministry of interpretation, and weak in the lifting power of messages of illumination and inspiration. There is a place—an important place—for brief testimony, for the few words of experience, or of Scripture reference, but there ought to be

much oftener than usually happens that other type of ministry which opens windows for the soul, and which raises the whole level of life for the entire congregation.

Our main question is, How is this situation to be met? How are weak meetings to become strong? There is no easy answer. Many Yearly Meetings have tried to solve it by introducing the pastoral system. That has not solved it, and probably will not solve it, though it has brought fresh life and a more effective ministry into many meetings in the areas where it prevails. And something can be learned by an impartial study of this experiment. It was a bold but radical attempt to arrest the decline which was ominously in evidence in the seventies and eighties of the last century and to bring life into places where there was deadness. It was open to two dangers. It did not wisely enough comprehend the spiritual genius of the Quaker method of worship and the essential conditions of it. And in the second place it was an easy step for the meeting to become directed and regimented and brought into line with the order of service common to most evangelical churches. With it came the tendency to call the meeting a "church," to lose the distinctive aspects of the Society of Friends as a free, democratic, spiritual movement, and to treat it as one more sectarian church, alongside the great list of Protestant denominational and creedal churches. That did not always happen, but it has been a well-marked tendency.

What is the alternative, or, better still, the alternatives? I believe that much could be accomplished by carefully planned intervisitation. There are highly gifted persons in a few meetings, who ought to circulate much more than is now the case. I see no reason why it is not just as much a divine leading and just as spiritual a procedure to have the concern for a visit originate with the meeting as with the individual. But first of all it is essential that there shall be in each meeting an alert group of Friends who feel a profound concern for the spiritual life of the meeting. The local meeting of ministers and elders should be enlarged to include the overseers and other weighty Friends, and they should be the Pastoral Committee of the meeting, concerned for shepherding the flock, visiting families, encouraging Friends who minister, opening the way for Friendly visits, and for special meetings and in every possible way nurturing the youth and deepening the spiritual life of the meeting. In larger meetings a secretary to the meeting will be a source of strength and efficiency.

We are concerned in this lecture with making the local meeting a vital Quaker cell, and that means that we must use all the spiritual wisdom and gifts of life God has imparted to us to make that cell of life vital and creative. The time has come for us to focus on what is primary in importance, and to be open-minded and conciliatory on all matters of secondary importance.

If these meetings of ours, these vital cells, are to be power-stations, they must feel a much greater sense of responsibility than they now do for the welfare of the community in which they live. We have too easily assumed that a local Quaker meeting lives unto itself, is responsible only for its own worship and ministry, can then shake hands and go home to a good dinner. That is not enough. It is an eternal principle of life itself that it can be saved only through self-giving.

A Monthly Meeting ought to have live and quickening interests. If dull, routine wheezing occasions, such meetings ought to be freshened up by bringing in new creative interests, or the number of meetings should be reduced and made vital occasions.

One of the most important concerns of this vital cell ought to be for the spiritual nurture of the children and

youth of the meeting. Mothers in India begin training their children to meditate when they are four years old. When do our Quaker families begin to train their children in the significance of silent worship and communion?

That period of quietism in our Society, which we are apt to call dull and peculiar, at one point at least was superior to our present Quaker way of life. It had a high technique of spiritual nurture. It got its Quaker ideals across to its youth, and the home and the meeting passed on the torch to the new generation. We cannot revive and adopt their technique. It is past and gone with its century. Our task is to create a new technique which fits our age and our mental climate. But it must be done, or we shall fail at the source. The home is the true place for this nurture, and the atmosphere of the home is more important than any overt method of training. Where the meeting becomes a vital cell it will quietly invade the homes of its members with a calm creative spirit and with new moulding forces. One immediate effect of the vitalization of the meeting will be, I trust, the silent renewing of the spirit of the homes that constitute it. Nothing is more important for the rebuilding of the moral structure of our national life, and the reconstruction of the social order of the world, than restoration of the home as the center of spiritual culture. Love is the greatest thing in the world, and there is no substitute for the home as the formative center for the growth and ripening of love. But the meeting has a more direct duty to its children and youth. Provision should be made for telling the children the story of the Quaker movement in interesting and attractive ways. It is a thrilling epic, full of heroic events which children love. The aims, the ideals, the foundation principles will always appeal if well presented, and children respond very quickly to the reality of the divine presence when they have an opportunity to feel it and practice it, for children belong to the Kingdom of God and expect to find God.

One of the most important features of this work of nurture which falls to the home and local meeting will be the training of heart and mind and spirit, the emotions and the instincts, for the comprehension, the realization and the expression of the Quaker Peace Testimony. The words that are frequently used for the person who is dedicated to the Peace Testimony have a feeble sound and are negative words of weakness. It is time we got our Quaker position over into the glowing affirmative, and made it stand out as the strikingly heroic position, the hero's choice of issues. Nobody cares very much for what we *do not think or believe or stand for, or refuse to do*. The real issue is what, peradventure, we are going to do with these recurrent crises that successively confront us. When we say: "Here I stand. I cannot fight with weapons of destruction," we are bound by our inward convictions to fling ourselves at some creative human task that will help to build or rebuild the kingdom of love in the world.

Finally, we must take ourselves much more seriously than we usually do—at least as seriously as the world takes us! We must be more *adjustable*. We must draw much more than we now do upon the leadership of our youth. Early Quakerism was in the main a *youth movement*. If we are to have a revival of spiritual power, our youth must be at the front of it. And we must as Friends live in a world of reality, and adjust our lives to the vital issues of the present and the future. Never has this Society of ours been more needed in the world than in this critical period of human history, but we cannot be "matched with this hour" without fresh awakening and a deep renewal of heart and mind and vision.

God in the Center of His World

Adopted by Philadelphia Yearly Meeting (Arch Street),
in Session March 29 - April 4, 1941

MATERIAL forces seem to be in the ascendancy. In terrific mortal combat they destroy one another, while men endure stupendous losses and infinite suffering of the body, mind and spirit. With all our heart and soul we peer into the darkness, and pray that there may be the dawning of a new day,—soon.

So it is we are not without hope! "Jesus Christ is the same yesterday and today, yea and forever." The answer we propose is full reliance on the operation of His spirit in individual men and women, uniting them in the common experience of the love of God for each and every man, so that shoulder to shoulder, they press forward unto the coming of the Kingdom.

The multitudes that were gathered together and actually heard the Sermon on the Mount were astonished at the teachings; and well they might be! Listen for a moment: "Blessed are the meek; for they shall inherit the earth." "Love your enemies." "Your Father knoweth what things ye have need of, before ye ask him." "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Can it all be true? Is the world we have to make a living in, built and run on such lines? We, too, are astounded and yet with them, we know down deep in our hearts that the Lord spoke with the authority of Truth. Only in such a world can there be peace and the full fruition of the gifts entrusted to us. In it we see the pattern for human relationships that will stand unbroken under any strain.

Everyone will acknowledge the beauty of the pattern and agree that it should be wrought out in the very fabric of our lives, covering every area and enriching every activity. But who has been able for these things? Who is willing *now* to pay the price in self-denial, in discipline, in loyalty and in obedience? It is here that we need new faith and dedication.

From experience we are assured that our lives may be ordered in harmony with God's laws. Our testimonies and our practices are rooted and grounded in such concord, and rise from it as living witnesses. They, like many instruments, may sound forth the message with one accord as in a great swelling symphony under the leadership of the Master.

In this relationship with God we find the joy and the peace which passeth all understanding. It is not an end in itself, but the beginning of the power of God in us, which drives us forth that we in turn may be used to win the world to the paths of purity, of justice, of understanding and of love, resulting in the relief of suffering and the rebuilding of the waste places.

A simple story well illustrates our theme: A little six-year-old boy told his mother he could not take his bath at the moment because he had some thinking to do.

"All right," his mother agreed, "do your thinking and then come to me."

Finally the child came to her and said: "I'm ready now." "Did you get your thinking done? What was it about?"

"I was thinking about gravity," he explained, "and I decided that gravity is God at the center of the world, and that is what keeps people right side up when the world turns upside down."

God in the center of His world! Let us act now, day by day, in the light and wisdom which our Father has already placed in our hearts. To this high endeavour we set ourselves, earnestly desiring the company of our friends and brothers in Christ, in the faith that "with God all things are possible."

"Rise up ye men of God!

Have done with lesser things!

Give heart and soul, and mind and strength

To serve the king of kings.

"Rise up O men of God!

His kingdom tarries long,

Bring in the day of brotherhood

And end the night of wrong.

"Lift high the cross of Christ!

Tread where His feet have trod.

As brothers of the Son of Man,

Rise up, O men of God."

The Eternal Quest

By Edgar DeWitt Jones

THE quest for God might seem a difficult and discouraging labor were it not for the fact that we have so many assurances that God is seeking us and is even now knocking at the door of our hearts, from within as well as from without. Perhaps nothing that Jesus said is so full of meaning or so inspiring as his words, "The Kingdom of God is within you." To know oneself, therefore, is to be on the way to know God.

I look about me at the world of trees and woodlands, of waterways, mountains and valleys, of starlit nights and golden sunsets, gardens where old-fashioned roses bloom; I observe the change in seasons, the mystic flight of the bird at migration time; of seed time and harvest; of law, order and direction; and I cannot see or hear or feel this world of physical things without the thought of a Maker, a Director, an "almighty Architect," as Lincoln used to say.

I look at humanity, the multitude of men, women and children dreaming, struggling, sacrificing, suffering, and despite the cruelty and injustice and ignobility which I see, there is something God-given in every human being, a yearning that only God can supply, some hint of God himself. It is hard to believe that humanity is only so much bone, muscle, blood, tissue—that man is born, lives, dies, and all is over. The Divine and the human seem inseparably interwoven and the tapestry surprisingly beautiful.

I look at myself. Once I was not, now I am. Whence came I? Whither am I bound? I am part of a thousand factors and myriad mysteries that are back of me and within me and beyond me—dreams, hopes, loves, faith. I say, with St. Augustine, my spirit finds no rest until it rests in God.

I conclude, therefore, that it is easier to find God than it is to elude him; and that the way to know God is to muse about him, commune with him, and serve his children, my fellow travelers here. To know him I do well to think of him as he was revealed in prophets, seers, and great hearts; but especially, and as I believe, supremely, in the life and ministry of Jesus of Nazareth.

Thus by thought, ministry and sacrifice, by being "the cup of strength to other souls in some great agony," we find God. Not only so, but thus God finds his children—finds us and will not let us go.

As Seen from a Facing Bench

At Philadelphia Yearly Meeting, Arch Street

ONE of our objectives in a recent trip to the Philadelphia area was to see Philadelphia Yearly Meeting in action; particularly to see it get under way in assembling for its annual session.

The sessions of the two Philadelphia Yearly Meetings overlap four days, making possible occasional joint sessions, which seem to be increasing in frequency. On Sunday afternoon, under the auspices of the Young Friends Movement in which young "Racers" and "Archers" are one, occurs the William Penn Lecture. This year it was delivered by Rufus M. Jones, and emphasized the local meeting as the vital cell in the Quaker organism. We reproduce the substance of the address in this issue.

ODD FEELING FOR VISITING FRIEND

Because Philadelphia Friends, as well as others, hear Rufus gladly, the Arch Street premises were filled to overflowing on this joint occasion. People stood crowded around the walls and some had to go away sorrowful. Arriving shortly before the appointed hour, we had recourse to the facing benches where some seats were still available. As we looked out over the large assemblage, we had the unusual experience of facing a friendly gathering that was largely strange to us. While there were of course many present whom we knew, and knew well, the faces as a whole were unfamiliar. It was rather an odd sensation to a much-visiting Friend.

It was considerably different at the opening session of Arch Street next morning. While the large room was well filled, except for the galleries, it was more of a gathered meeting than a vast audience, and many were the familiar faces which we recognized before us. Indeed we were rather surprised when the roll of representatives was called to find how many were acquaintances and friends of ours, especially from Philadelphia Quarterly Meeting. While this was not a joint session, as such, Race Street Yearly Meeting had no session that morning, and many of its members responded to the invitation to be present at Arch Street. It was a disappointment to us that our time proved to be so limited that we were unable to look in on Race Street Friends in their Yearly Meeting.

WALLS OF PARTITION LOWERED

It was in 1917, in connection with the forming of the American Friends Serv-

ice Committee, that our contacts with Philadelphia and Philadelphia Quakerism began. At that time there was little contact between the two groups. We were surprised now and then to learn that leaders in their respective groups did not know each other, and it was the occasional privilege of a western Friend to introduce them! It is very different now. Through the Service Committee, through joint meeting activities, and through the Men's Social Union, the walls of partition have steadily lowered. This is an encouraging and a necessary development, we feel. There must be "community" among Friends if we are to express to the world the wider sense of Christian community; and especially is this true as we face up to the tests and tasks of these troubled times.

But back to our facing bench, with Rufus Jones on our right and our fellow traveling companion, Charles M. Woodman, on the left. On the facing seats across the aisle sat the women Friends who qualified for the high seats. Immediately back of us, on the highest bench, sat the Clerks at a small table. When the hour for meeting arrived, the Presiding Clerk for last year, Harold Evans, asked the ushers to close the doors, the opening minute of the 260th annual session was read, and the Meeting settled into a period of worship.

CONTRASTS MAY BE SYMBOLICAL

Almost immediately a sister in plain bonnet arose from a facing seat to offer prayer. In rather strident voice, and with an approach to the old-time sing-song (though she was by no means an elderly Friend) she gave thanks that, unfaithful fig trees as they were, Friends had been preserved through another winter. Two men Friends whom we had observed on the main floor sitting with their hats on, stood as she arose to pray, removing their plain, black hats. As she concluded they resumed their seats, but one Friend did not resume his hat. We saw the other Friend glance at him as if in disapproval. However, later in the morning he too uncovered.

A well groomed woman Friend arose from the floor and spoke for perhaps five minutes. It was a timely, well conceived message, speaking to the spiritual needs of the hour. Manifestly, she had prepared it for the occasion and had evidently memorized what she had to say, or practically so. A few others participated vocally in the worship period.

To us, these opening "exercises" were rather symbolical of Philadelphia Yearly Meeting. It has long been recognized as conservative and slow-moving, in "church polity" and procedure. Some manifestations of this aforesaid conservatism still linger. In outlook and practice, however, in interpreting religion and applying it, Philadelphia is one of the most evangelical (in the larger use of the term) and progressive of our Yearly Meetings.

One thing impressed us promptly and that was the seriousness with which Friends take their Yearly Meeting and its annual sessions. This was illustrated by the attendance of so many men Friends of substantial business affairs.

THEN OUT CAME OUR NOTEBOOK

This does not pretend to be a report of the sessions. Our attendance was too brief for that, but was sufficient to give us several impressions and to present a general picture, to pass on which is the purpose of this article. Moreover, our point of vantage was excellent for observation but left something to be desired from the reporter's viewpoint. While waiting for meeting to begin, we expressed this to Rufus, raising the question as to whether it would seem out of good order to be observed taking notes. For our encouragement, he said that many years ago, when he was editor of THE AMERICAN FRIEND, he was jotting down some notes, and though he was sitting well back in the "audience," an eagle-eyed Elder admonished him that such creaturely activity was not allowed. However, Rufus thought the present editor might now get by with it. Somewhat later, in the course of the meeting, he called our attention to a collarless-coated Friend in gray habili-ment, sitting just in front of us in the next seat below, who was taking notes on large sheets of yellow paper! "I think thee need feel no further hesitancy in the matter," said Rufus *sotto voce*, with a choice twinkle in his eye.

RUFUS NOW OF AS WELL AS AMONG

Right here it will not be out of order to speak of the place and standing of Rufus Jones in Philadelphia Yearly Meeting. Be it remembered that he is not a member of Philadelphia. Through the long years he has retained his membership in the Yearly Meeting of Friends for New England, in whose annual sessions he participates actively, and within whose limits he spends the summer months. Maintaining his con-

nection in New England has qualified him to render his large service at the sessions of the Five Years Meeting from the year of its establishment. For a good many years, Rufus was looked upon somewhat askance in Philadelphia Yearly Meeting. He was among Philadelphia Friends but not of them. That situation has long since changed. Although not technically a member, which saves him, no doubt, from many committee assignments, he is at the very heart of the Yearly Meeting—both Yearly Meetings in fact—and is certainly in the heart of the Yearly Meeting. The way in which he motions incoming visiting Friends up to the facing benches reminds us of Timothy Nicholson in action in Indiana Yearly Meeting in the days of his primacy.

APPOINTMENT OF CLERKS

Immediately following the roll call of representatives, which showed a very large proportionate attendance, the Representative Meeting (Permanent Board to us) reported nominations for Clerks. Having so recently returned from his A. F. S. C. deputation assignment in Europe, and in view of certain commitments therewith, Harold Evans felt that he could hardly give the week unreservedly to the Yearly Meeting, and in his place, William W. Comfort, former President of Haverford College, was appointed Presiding Clerk, with James G. Vail as Assistant Presiding Clerk. Dr. Comfort is the author of the recently published book, "Just Among Friends," which we plan to review soon. For other Clerks, the Meeting seems to draw heavily upon the Nicholson extraction, Caroline Nicholson Jacob serving as Recording Clerk, and Agnes Nicholson Stokes as one of the two Reading Clerks. There is no Announcing Clerk, and no pages were appointed.

A SENSE OF UNOBTRUSIVENESS

In this connection there is a sense of unobtrusiveness in the sessions that appeals to us strongly. While pages have their place in our western sessions, the signalling to them and their passing back and forth are at times distracting. We believe they should be used with greater circumspection.

When notice of visitors was the order, visiting Friends, of whom there were several, stood here and there and announced their names and meeting habitat. In this respect, the two men Friends from Richmond, Indiana, were promptly made to feel very much at home, for the Clerk, in reviewing the names given, referred to our traveling companion as Charles Woodward. Staid Philadelphia Friends would have been scandalized had they been able to ob-

serve the surreptitious foot action that took place just then behind the screen of a facing bench.

PERSONAL CONCERN FINDS ITS WAY

These preliminaries over, we were given an encouraging demonstration of how individual concern, with the guiding cooperation of the group, finds expression in Philadelphia Yearly Meeting. Benjamin S. De Cou, a minister, had felt the urge to voice a message which he thought particularly needed for the time. He had taken it to the Representative Meeting, and with its approval, to the Meeting for Ministers and Elders for its consideration. With the encouragement of these bodies, way was opened for Benjamin De Cou to bring it promptly before the Yearly Meeting.

It took the Yearly Meeting three minutes to approve the statement as a Yearly Meeting message (as found in this issue), but required about thirty minutes to decide what to do with it. Again we were made to feel at home. It's a way Friends meetings have. In taking and expressing the sense of the meeting on the disposition of the matter, the new Clerk had some difficulty, which we attributed to the fact that college presidents are allegedly accustomed to giving the sense of the meeting rather than taking it. At least that's the way it seemed to us, "just among Friends"! We would not be entirely fair, however, without commending the Clerk for giving the Meeting unhurried opportunity for expression, without prodding it to a quick decision.

WHEN RICHMOND FACES WERE RED

At the forenoon session was presented a comprehensive summary—perhaps interpretation is the better word—of all the Yearly Meeting epistles which had been received—foreign and American. This was really a great piece of reporting, showing a prodigious amount of work and evincing great discernment. Tom Brown, not of Rugby but of West-town, is chairman of the committee which prepared it. The only fly in the ointment for the Friends from Richmond was the mistaken reference: "Indiana Yearly Meeting held at Muncie"! We suggest an investigation to fix responsibility for such a gross error. Muncie indeed!

REPRESENTATIVE BODY IMPRESSIVE

The fore part of the afternoon session was occupied with the report of the concerns considered and the work done during the year by the Representative Meeting. It represented the latter as an active body actually carrying on for the Yearly Meeting between sessions. Theoretically, this is what the Perma-

nent Board is supposed to do in our Yearly Meetings, but greater distances make it practically impossible. As a result, Yearly Meeting continuity of action is generally maintained by the Executive Committee and departments of work. We do lose something, however, in the revised process.

PHILADELPHIA NOT SO SLOW

From reports presented, we learned that during the year, Philadelphia Yearly Meeting had increased its membership of 4,767 by fifty-four new members, exclusive of additions in United Meetings with dual membership; also that Philadelphia Yearly Meeting, Race Street, with its much larger membership, had enjoyed a proportional increase of 192 members. While not putting an undue premium on numbers, the Yearly Meetings were properly heartened by this evidence of substantial growth. Incidentally, we noted that the Arch Street Yearly Meeting report mentioned approximately one thousand non-members who are married to members. This appealed to us as a substantial and natural field for home cultivation.

Referring again to the growing sense of community among Friends, proposals were concurred in for holding, late in September, an adjourned joint session of the two Philadelphia Yearly Meetings to consider the general subject of deepening the spiritual resources of Friends.

YEARLY MEETING KEEPS FLEXIBLE

That the Philadelphia Yearly Meetings are flexible and are willing to adjust their programs to the times and the seasons, was well demonstrated this year. Ordinarily the evening sessions are given to departmental subjects and to occasional addresses. This time the two Yearly Meetings united in a three-evening series of meetings to consider the general topic, "Christianity Faces a World at War." On each evening a specific phase of the subject was discussed: first, "The Quest for a Christian Community"; second, "The Need for a New Kind of Peace"; and third, "The City of God." The address on this last topic was given by Dr. Herbert Gezork, who delivered one of the strong addresses at the sessions of the Five Years Meeting last October.

A QUERY A DAY AT PHILADELPHIA

We like the way in which Philadelphia Yearly Meeting considers the Queries. Instead of reading them as a whole at one time, the Meeting takes up one or two of them each afternoon. Apparently there is some effort to fit the particular Query to the subject that is under discussion. The Queries having

been considered in the subordinate meetings, the summary is presented to the Yearly Meeting and becomes the focus of a devotional exercise.

ON SEEING THE WHEELS GO ROUND

During the sessions we got an inside and revealing tip on the *modus operandi* at the Clerks' desk. We were told that a canny Recording Clerk, anticipating

what action the Meeting will take on matters to come up, drafts in advance her minutes expressing the sense of the Meeting! When the Meeting does not react as expected, she must revise her minute accordingly. In this way the Recording Clerk has ready at hand a prepared statement to submit to the Presiding Clerk as the substance of the sense of the Meeting, which he declares.

It would seem, therefore, that in Philadelphia a good Recording Clerk must combine the quality of the oracular with her ability to frame good minutes. Be that as it may, we maintain, without fear of being controverted, that our former student, Caroline Nicholson Jacob, makes an excellent Recording Clerk by anybody's system and procedure. And with that we rest our case.

The Cross—A Mooring Mast

By Harold N. Tollefson

WE ARE approaching the season when the events of Jesus' last week are reviewed and meditated upon. In the span of twenty centuries, those days have taken on an accumulation of tradition, triviality, and truth. I wonder if we haven't hidden the essentials in the foliage of growing sentiments? Frequently I go back to my Bible, and find I am in a different world, religiously. I cannot seem to reconcile many of the activities of the Christian Church with what I read in the Bible. Sometimes I cannot understand the approach to spiritual things, the phrasing of certain fundamental truths, and the practice of certain ceremonials.

The Cross stands out clearly as one of these enigmas. We sing with deep emotion, "In the Cross of Christ I glory, towering o'er the wrecks of time." What do we mean? We wear the little symbol on our lapels, or on our watch chains. To what purpose? Have we missed the point of John's message? Did he limit his statement to an event, or is there something greater than that? In John 3:14, we also read, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." When we return to the original episode in Numbers 21, we read, "And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten a man, when he beheld the serpent of brass he lived." Think you that the pole had anything to do with his getting life? Follow the history of that brazen serpent and you discover that it was not many generations before they worshipped it, as recorded in Second Kings 18:4. "Hezekiah removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for in those days the children of Israel did burn incense to it." I wonder whether we are not in danger of that kind of worship today.

I am not unmindful of the fact that the Cross cuts a long path down through Old Testament History. For instance,

This message was given over Station WPRO, Providence, Rhode Island, at the Sunday morning Church Service broadcast on Palm Sunday. The service was conducted by Harold Tollefson, pastor of Woonsocket Meeting, assisted by Josephine Carr, pastor of Saylesville Meeting. Solos and duets were given by the former and his eleven-year-old daughter, Elsie Tollefson.

"And I, if I be lifted up, will draw all men unto me."—JOHN 12:32.

we find it in the first Passover, where the blood was sprinkled on the sideposts and top of the door; in the setting up of the Tabernacle, with its simple furniture; in the setup of the Camps of Israel, with Judah's thousands as the

LAMENT FOR THE PRESENT

The human heart is wise in small events. There's not a man alive who will not give

Graciously to his friends;

But there heart's wisdom ends.

Our enemies—we will not let them live, So wars are fought, in April, and the tents

Of battle pitched where God would rather see

The turned-out furrow and the flowering tree.

When wars are over, then December's chill

Finds us at last beside an empty field, Hungering and alone.

A larger truth made known

Beyond mistaking, human hearts must yield

To tragic evidence that those who kill Their enemies, destroy all they defend. The land lies barren which they did not tend.

Filled with his rue, man warns his children, yet . . .

Comes but another April, they forget.

JEAN SHRAWDER.

Los Angeles, California.

long shaft; again in the consecration of the high priest, as he performs the ceremonials of the heave offering and the wave offering. The serpent incident, the Crucifixion Psalm, or the 22nd Psalm, the 53rd of Isaiah—all give us shadows of the Cross. But to what purpose? That the Cross may become for us a means of redemption? No, but that He might be lifted up, and attract the attention of all men.

I recall the first time that a dirigible was moored to a moving object. In the summer of 1924, I watched the *Shenandoah* sail up Naragansett Bay in the late afternoon. In front of us lay the *Patokah*, a tanker fitted with a mooring mast. As the *Shenandoah* floated easily along, the *Patokah* manoeuvred to position under the great dirigible. As sunset approached, the great silver ship dipped and was made fast to the mooring mast. It was thrilling. For the first time in history, a ship of the air had contacted a ship of the sea. Neither one was fixed, but together they moved slowly down the bay, and anchored south of Gould Island. It was a memorable sight. I think that is what we should think of as we consider the Cross. For centuries God had been trying to make contact with man. Always it had been something rigid; the Law, the Temple, the ceremonies. Now he was trying to make it so that both he and man could move along together. The Cross was moved along in history until it had found its place beneath the cloud, beneath the Shekinah, beneath the revelation of God that was in Christ Jesus. The Cross became the mooring mast for God's truth. Together they have moved forward, and have not become rigid except when men have anchored and been content.

The sequel to the *Shenandoah* episode is significant. After a night of quiet, and after the sun's rays had reflected on its silver covering, the *Shenandoah* slipped its moorings, rose silently into the heavens, and floated off, leaving the

Patokah moored in the bay. It had served its purpose.

The testimony of the Scripture is that the man on the Cross rose one day, and slipped away, having testified to the oneness of God and man. The Cross was left at Golgotha. From then on we find the spiritual takes precedence over the physical. The disciples, now become apostles, were careful to emphasize the man on the Cross. It is not in the Cross that we find salvation. It is not in the Cross that we find reconciliation. It is not in the Cross that we have life. It is the Man on the Cross. It must be emphasized that he is the way, the truth and the life; that he is the resurrection and the Life; that he ever liveth to make

intercession for us. When we lift him up, he will draw all men to himself.

My friends, make no mistake. In this day there is need for a full representation of Jesus Christ. Portray him as he is, living and full of resurrection power. He looked forward to Calvary, not as the place of his sacrifice, not alone as the turning point in the conflict between sin and holiness, between God and Satan, but as the place where he could make God and man *one*, where he could release himself from the limitations of flesh and enter into living relationship with all men, where he could make possible the bestowal of his spirit on all flesh. The Cross was shameful, it was humiliating, it was tragic. But

it was glorious, too, because it brought to a focus all of man's wrath, and all of God's love, and where sin abounded, grace did much more abound. It is imperative that we lift him up, not on a cross, but above the Cross; that we lift him up where men may see him in his beauty, his compassion, his redemptive love, and seeing him, be drawn to him. If we draw their attention to the Cross alone, they will go away sorrowing, as they did that first day. If we draw their attention to him, they will go away rejoicing, as men have always done.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life."

The Economics of Reconstruction

By Kenneth Boulding

AT a time when the whole energies of the great Powers are concentrated upon destruction and the means of destruction, we may almost despair of seeing through the smoke of conflagration the reconstruction that is to be. But it is precisely at this time that we need to be planning for reconstruction, and we must not let the obscurity of the moment deter us from preparing for the inevitable future. For it is inevitable that the war, one day, will end, and that a period of reconstruction will follow, and it is necessary, therefore, that those of us who believe in construction, and not in destruction, as a way of life should be preparing even now for the task which will be ours.

There is one general principle of human conduct, of great importance in economic life, and of peculiar importance in the present situation. It is that between the making of a decision, and the results of that decision, an interval of time must always elapse. The time interval may be short, as between the decision to purchase an ice cream cone and its subsequent enjoyment, or it may be long, as in the case of bridges, railroads, buildings, dams, and great public works. Between seedtime and harvest there is always waiting, and he who wants corn in September must plant it in May. The amazing processes of reproduction go at their own pace, and all our cleverness has not altered the easy tempo with which nature fashions her masterpieces of life. To have a pig today, we must have planned for it a year or a year and a half ago. To have a cow today we must have planned for it three or more years ago. To have

a house today we must have felled trees and quarried stone months or years before. And every adult human being is the result of decisions taken at least a generation ago.

If we know anything about the future it is this: that at the end of the war there will be appalling shortages of almost every conceivable kind of economic goods, shortages that in many parts of the world will reach famine

intensity. In Europe, and probably in Asia, bombing will have created a shortage of housing and of the physical equipment of production almost unparalleled in the history of the western world; a shortage that will make the position of 1919 seem like relative abundance. There will be a corresponding shortage in the means of transportation: railroad and road systems will have deteriorated and in part will be destroyed; a great part of the ships that are the blood-stream of world trade will lie at the bottom of the sea. The great *entrepôts* where goods are trans-shipped and stored will lie in ruins.

There will also be an unprecedented shortage of livestock. Two of the greatest livestock countries in Europe—Holland and Denmark—have been overrun, and their stocks are rapidly being slaughtered. Depending as they do on foodstuffs imported from overseas, the blockade makes their maintenance impossible. In England also the counter-blockade is making it necessary, and will make it increasingly necessary, to kill off the great livestock population. The end of the war may well see a Europe with hardly a cow, hardly a sheep, hardly a pig, hardly even a goat. The gravity of such a situation can hardly be overestimated. Livestock forms the principal source of fats and vitamins in the European diet; deprived of these the remaining Europeans will be prey to disease, and what is even worse, to that physiological depression in which the very energy necessary for reconstruction is lost, and in which the mind consumes itself with vain wishes and inexpressible hatreds.

The situation is all the more danger-

SONNET FOR FAITH

In answer to Kenneth Boulding's "Sonnet for France," which appeared in our issue of August 15.

Yes, I have faith that love will live once more

In France, and though her honor lie in dust

Beneath her ruined homes, there will come trust

Again within strong hearts rebuilding for

Her sons. New grapes tramped on the vintage floor

Will brew a truer wine. Out of pain must

Be now distilled a spirit which no lust Of conqueror may spill in wanton war.

Yes, I have faith that even Germany Will rise to cast the shackles from her mind,

And questing for a purer soul will find Truth needs not tanks, war is not destiny.

The law of life, "who does not grow must die,"

Yet growth is but our yearning toward the sky.

DOROTHY M. WILLIAMS.

Rochester, N. Y.

ous because the attempt to recover from a shortage of livestock accentuates the effects of the shortage. If more pigs are to be bred, then pigs which would otherwise have sacrificed their young lives for the sustenance of humanity must be preserved to become the mothers, and to a lesser extent the fathers, of the new generations of piglings. The pig, however, is a remarkably prolific animal, and if feeding stuffs can be imported, Europe should recover its pig population in a relatively short period. But cows and sheep are an entirely different story. Even in normal times the problem of maintaining the cow and sheep population in Europe is a serious one. A cow normally has only one calf a year: even, therefore, if the consumption of veal and cow-beef is completely abandoned, and the whole energies of the industry are devoted to increasing the stock of cattle, the number of cows cannot increase by more than a third to a half in each year. If the cow population of Europe is reduced to a fifth or a tenth of its pre-war figure, it will take many years to restore it, and the greater the destruction of cows, the more difficult will be their replacement. The same holds true for sheep and horses, who also are relatively barren.

If, therefore, we believe that the message of love must be expressed in reconstruction, we must consider how best we may begin, right away, to plan for the coming recovery of Europe—that we may apply our efforts in those spots where the need is greatest, and where our efforts will produce the greatest possible result. And we must plan our action *now* with a view to the situation two, three, five, or even ten years ahead. With these considerations in view, therefore, I should like to present the following plan to the Society of Friends:

In view of the probable desperate shortage of livestock at the end of the war, we should immediately commence the breeding of sheep, cattle, and perhaps work horses for future export to Europe. At the present moment the breeding of livestock is more than a means of getting a living; it is a vital contribution to the future health, peace, and security of the world. It is fortunate that so many members of our Society are farmers, for they have a contribution to make to the world perhaps greater than has any white-collar worker. I propose, therefore, that we institute two schemes: (1) a scheme for encouraging the breeding of cattle and sheep on farms, the city Friends to provide the feed and the country Friends to provide the skill and labor; (2) the development of livestock-breeding camps for conscientious objectors.

This is a much more important task at the present moment than forestry;

the fruits of work in forestry will mature too late to help the present situation in any way, and the tendency to make the Civilian Public Service camps devote their attention to forestry and conservation is one that should be reversed immediately: otherwise the camps will become mere substitutes for military training, without real significance. To engage in forestry in 1941 is to fiddle while Rome is burning; by 1951 forestry may well become an occupation of great social significance, but at the present moment there are much more pressing needs. The livestock produced under these schemes would be owned by the Service Committee, and would be earmarked for reconstruction in Europe, and would not, therefore, in any way conflict with the interests of the American livestock industry. Such work therefore would share with forestry the advantage of not competing with paid occupations. It would have the advantage, however, that the work would be embodied in a form capable of rendering valuable services in the reconstruction period.

An incidental advantage of the above scheme is that it would be of assistance to the American farm problem, which to some extent is a problem of surplus feeding stuffs. If the farm surpluses can be "stored" in the form of sirloin it may be possible to utilise them at a time when the need will be relatively greater even than now.

Food, though the prime necessity, is not the only form of reconstruction. There will undoubtedly be a shortage of stocks of raw materials and half-finished products. Assistance somewhere down the line of production may be much more effective than assistance in the form of finished products. It may be that Europe will need cotton and yarn more than clothes, in order to set her industries moving again. That, however, is a problem for the future; our immediate task is to provide the *sources* of these necessities.

Hamilton, New York.

AMERICAN FRIENDS NOW RETURN THE FAVOR

Recently a letter came to the attention of the American Friends Service Committee which was written in London in 1778, in the middle of the Revolutionary War. In this letter, the English Friends asked American Friends how they could help—should they send us money and clothes? Today American Friends are returning their generosity of 1778, sending our British Friends money and clothing to help those of this generation who are suffering because of war.

ON THE CIVILIAN PUBLIC SERVICE FRONT

Harold Evans of Philadelphia, former Clerk of Philadelphia Yearly Meeting, Arch Street, has agreed to become Chairman of the Civilian Public Service Section of the American Friends Service Committee.

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The C.P.S. camp at Merom, Indiana, is getting under way with Claude Shotts, who has been Student Y.W.C.A. Director at Northwestern University, as Director. While this camp is administered by the American Friends Service Committee, it is a cooperative camp in which the Methodists, the Disciples of Christ and the Federal Council of Churches are participating.

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Brigadier General Lewis B. Hershey is acting as draft director as a result of Dr. Clarence A. Dykstra's resignation. General Hershey is of Mennonite background.

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Classification by religious groups of the first 500 names submitted to the National Service Board for Religious Objectors by Selective Service shows the following:

Mennonite	165
Church of the Brethren.....	63
Jehovah's Witnesses	50
Society of Friends.....	39
Methodist	38
Non-affiliated	29
Presbyterian	28
Church of Christ.....	16
Baptist	15
Congregational and Christian.....	13
Catholic	10
Lutheran	7
Christadelphians	7
Evangelical and Reformed.....	7
Church of God.....	6
Seventh Day Adventist.....	6
Episcopalian	6
Unknown affiliation	5
Protestant Episcopal	4
Pentecostal	4
Protestant Evangelical	3
Disciples of Christ.....	3
Christian Science	2
Nazarene	2
Wesleyan Methodist	2
United Brethren	2
Evangelical	2
Four Square Gospel.....	2
Unitarian	2
Assembly of God.....	2
Christian	2
Fellowship of Reconciliation.....	2

About thirty other religious groups are reported to date with one Conscientious Objector each.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

SUBMITS GOD IS NO RESPECTER OF TECHNIQUE

Editor, THE AMERICAN FRIEND:

The proposal of William Edgerton in your issue of March 27 is a fair hit, but I doubt not he will never get to first base on it. We Quakers are so individualistic that our meetings are becoming that way too. Heinz may hold the lead over us in "varieties" at present, but we are developing new ones faster than he is.

I am a son of a Conservative. No sound nearer to music than the drone of a bumble bee or the tatooing of a woodpecker in early springtime ever was heard in any meetinghouse where I got my first lessons in communal worship. Solemnly we came to meeting, solemnly we meditated or communed, and solemnly we returned to our homes. Life was "simple," but it was serious business. Except for silence before meals and the "reverent" reading of the Bible every evening, our worship was not programmed. We knew quite surely that certain individuals would preach, but it was spontaneous preaching. Twice a week we drove past a regularly held Friends meeting one mile from my home and proceeded five miles further to a Friends meeting of a different variety. I tried to find out why, but no satisfactory answer was given me. We were "guarded" from music as from intoxicating drinks.

To enter a church to worship was to "transgress" by encouraging "a ministry exercised at stated times and for pay." And yet I learned much in the solemnity and the silence with the preaching that can, perhaps, be learned in no other way more effectually. I learned stillness. I learned emptiness. I learned introspection. I learned that

"Longing is God's fresh, heavenward will

With our poor earthward striving."

I learned from the sanctuary within my own soul that God could speak to me. All this I learned before I was twelve years old without going to any First Day School. Eventually I learned that to receive continually and not to share is to rob God; and that in humble, heartfelt sharing we are doubly blest.

Well, much has happened in Quakerdom during the past sixty years, since I had my boyhood experiences in meetings of the more silent type. Early in my twenties I grew impatient with con-

servative Conservatives and became a "liberal" Conservative. I have visited about every variety of Friends "gatherings," I think, also a great many "churches," and I have learned that men and women and children worship Our All Father in many different ways, alike acceptable to Him, for God looks at the heart. He is no respecter of technique, but demands above everything else purity of purpose and righteousness in every-day living.

In my judgment, worship demands technique, but not a uniform technique. By this I mean that manner and method are helpful. I might say they are essential. But the worship is not in the technique any more than fruitage is in the water we give to the plant. But unless watered, the plant will die. There are many ways of watering, but in the final analysis, only God can give the crop. The process of transmutation is beyond the power of man, but it is not beyond man's power to hasten or to thwart the process. Hence my emphasis on technique in worship. Friend Edgerton may have suggested a good formula for a Friends meeting.

The Conservative meeting of which I have been a member more than forty years uses still the ancient formula of silent meditation and communion, together with vocal expression under "immediate Divine guidance," but for many years we have had First Day School; and now we have also "assembly" for young and old alike for a half hour before the meeting for worship. During assembly we sing hymns with piano accompaniment and usually have a short talk. We find this good preparation for meeting in silence. William Edgerton's proposal, except for the stated speech of the "minister," would seem to be already in practice in the meeting at Media, Pennsylvania, subordinate to Arch Street Yearly Meeting, Philadelphia.

BENJAMIN F. WHITSON.

Moynan, Pennsylvania.

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OBEDIENCE THE GUIDING PRINCIPLE

Editor, THE AMERICAN FRIEND:

With the concern for the values in Friends meetings for worship, there is unity with William Edgerton. Equal or greater is the concern that "programmed or non-programmed" be cancelled when our meetings are in mind and that we resolve to hold them on the

only true basis, obedience to the Spirit, forgetting old fashions, also new methods of procedure. The possibilities for continued loss by adhering to either, for historic reasons alone, are too apparent to be ignored. Attempts to set apart a certain number of minutes for one sort of expression or another, or no expression at all, seem an effort of little promise.

The principles clearly set forth in our Discipline, studied and practiced, should be helpful: "By the immediate operations of the Holy Spirit, He, as head of the Church, alone selects and qualifies those who are to present His messages or engage in other service for Him, and hence we cannot commit any formal arrangement to anyone in our regular meetings for worship." Quite invalid are claims that we have reached a time when meetings held definitely on that order should be regarded inadequate to present needs.

S. LEWIS HANSON.

Portland, Oregon.

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FRESHNESS, EXPECTATION VITAL TO MEETING FOR WORSHIP

Editor, THE AMERICAN FRIEND:

I read with great profit the article on "Programmed Meetings," by William Edgerton, but it seemed that when I had finished, I was "pent up"; at least sufficiently so for two or three paragraphs.

First, as a recorded minister, I do wish to state that too many of us have usurped authority and time from our fellow kings and priests until in many meetings the gifts and leadings of the Spirit are not in evidence, primarily because pastors and other paid workers have taken all of the pre-eminence. If a Friend were to come to meeting with a concern, there would be no opportunity to exercise it. It is really a wonderful experience to watch a meeting, after having been denied its freedom, again come back to its privileges and prerogatives in the Gospel. I have jealously given this opportunity Sunday after Sunday now for nearly five years in this present pastorate. Great helpfulness and blessing have come from this free procedure; many now come ready to exercise themselves; and the variety of each meeting is very stimulating.

In the second place, with all meekness, I still wonder if William Edgerton has come to grips with the real issue. He writes of "meetings on the basis of silence," over against "programmed meetings," and offers a compromise which in itself is quite rigid and formal. To me, silent meetings may be formal. Programmed meetings may be spiritual—and vice versa. The problem is not the mode, or who is the leader. As Albert Copeland pithily states: "We do

not meet on the basis of silence, but on the basis of the leadership of the Holy Spirit." If He fills a silent meeting, it is dynamic and edifying. If He is not there, it is dead. If He directs the previous planning, the so-called programmed meeting may be all the better for its studied direction, publicity, and appeal. If He is not there, it is also dead, and filled with creaturely activity.

I question, too, if we as Friends are fully aware of some of our greatest factors in public appeal—the elements of freshness and expectation and anticipation. A meeting ordered by the Spirit is unique. It is unique in its duration, messages, order, liturgy (if any), congregational response, and sense of duty. No two such meetings are ever alike. We should not allow them to become commonplace. And from my experience and observation, no other denomination offers such an excellent approach as do Friends in our meetings for worship.

If William Edgerton will allow his proposed "order" to be revamped week by week to allow for the freshness and expectation and anticipation, I gladly concede.

MILO C. ROSS.

Greenleaf, Idaho.

A CRISIS BECOMES OUR OPPORTUNITY

Editor, THE AMERICAN FRIEND:

To Quakers has come the greatest religious opportunity in all history. The United States government has put into their hands thousands of so-called conscientious objectors, who may be better called courageous conscientious idealists.

If these idealists are cast in the same mold as the conscientious objectors of 1917 and 1918, almost every one of them comes from the group of men of more than average intelligence, and between one-quarter and one-half of them will be found to be potential geniuses, for that was what the government found when its intelligence testers reported in 1918.

These highly intelligent men, a large fraction of the potential leaders of America, are being sent to Quaker camps to be trained in what the Quakers deem best for the minds and souls of these potential geniuses.

Here opens the opportunity to forge a unified religious message to all America, telling people what can be done so that their children need not learn war any more.

To make leaders of these idealists the Quakers must teach them to look at the problems America faces religiously, economically and socially. Quakers must teach them to look at all Americans—the financially independent, the workers dependent upon their weekly wages, the share-croppers, and the owners of

capital, so that these idealists may learn the words of that language which will speak to the condition of all Americans. They must learn to tell their message in sentences filled with verbs of motion and nouns of motion, words that stir men's hearts.

Quakers have been taught to meet many of these camp problems by what they faced in managing the volunteer work-camps they have set up in the last eight years. The Quakers' leaders stand ready at the doors.

The crisis of potential war is upon the nation, and the world "crisis" by Quakers may be read as a shorter and a colder word for opportunity. The words of the Bible still apply today, "If ye will hear His voice, harden not your hearts."

EDWARD THOMAS.

New York, N. Y.

THE ONLY FOUNDATION

Editor, THE AMERICAN FRIEND:

I wish to call attention to the clear and timely article, "The Lamb of God," by Theodore Foxworthy, in THE AMERICAN FRIEND of March 27. I wish all groups considering the union of "all Friends" would read it. Owing to our present notoriety, opportunities and dangers, this is a crisis in the history of Friends, and unless we continue to build upon "the only foundation," we shall not come through safely. Any other union will be built upon the "shifting sand."

Each number of THE AMERICAN FRIEND is full of interest.

MARY S. KNOWLES.

Glens Falls, New York.

IN TRIBUTE TO A NOBLE MODERN QUAKER

An Easter message, "Are We Immortal?" by Winifred Kirkland appeared in the April number of *Atlantic* magazine. In reaffirming her Christian faith she says: "Two great present-day men of God will always come first to my mind when I use the word 'Christian' — Henry Hodgkin and Wilfred Grenfell. They are not mere names to me—I saw and knew them both. I am to be excused if I cannot lightly share the current easy denial of an unseen world when I have watched such men believe and live their immortality."

Speaking more particularly of our late Friend, she writes: "Henry Hodgkin is the great Quaker who in the bloody turmoil of the First World War founded the Fellowship of Reconciliation, an institution which still lives and flowers amid all the bloodshed of today. I saw Henry Hodgkin and was for three days under the same roof with him, a dozen years ago. I went from feverish

New York for three days' stillness at the haven of the Friends at Pendle Hill, where an old farmhouse in the rolling country near Philadelphia had been shaped to a permanent retreat. At that time a group of twenty, gathered from all nations and races, were living together there, that being their modern version of an early Christian hostelry. The presiding spirit of the quiet spot was a tall ruddy Englishman named Henry Hodgkin. When, every morning at nine, he stepped into the library where we were all gathered for Quiet Hour, it was as if his very footfall said, 'Peace.' The words he spoke to the group were singularly trenchant and immediate, but the chief memory remains their quiet reassurance. A man who walked with God was present among us, that was all."

BOOKS AND PAMPHLETS FROM PENDLE HILL

"Hegel's Hellenic Ideal" by J. Glenn Gray, a book recently completed at Pendle Hill, has just been published by the King's Crown Press of Columbia University. It sells for \$1.50. Two other books now being written at Pendle Hill, one by Daniel Dye and the other by Ethel Cutler, are nearing completion. An essay written by Katherine H. Paton at Pendle Hill entitled, "Religious Biography," has been published in the *Journal of Bible and Religion*, and another essay written at Pendle Hill by Gwendolyn E. Bryant, with the title, "Recent Trends in Racial Attitudes of Negro College Students," has been published in the *Journal of Negro Education*.

Mildred Young's pamphlet, "A Standard of Living" (fifteen cents), and Richard Gregg's pamphlet, "Discipline for Non-Violence" (ten cents), can now be secured from Pendle Hill.

A new pamphlet, "Pacifist Living Today and Tomorrow" (fifteen cents, eighty pages) has been published jointly by Pendle Hill and the American Friends Service Committee. It grew out of a three weeks' seminar at Pendle Hill in January, 1941.

The student group who, with Henry T. Hodgkin and Henry Burton Sharman, resided at Pendle Hill during the first year of its history, 1930-1931, held a tenth anniversary reunion during the week-end of April 4 to 6. Those present were: David Day, Esther Duke, Mary Guindon, Willard and Christina Jones, Richard McKinney, Hugh and Alma Moore, Ann Silver, Marshall Sheppard, and Robert and Dora Willson.

A conference was held at Pendle Hill on April 4 to discuss the question, "What is the role of religion in the developing consumer co-operative movement in this country?"

Over the Turnpike to Philly

Fulfilling the Object of Our Appointment

WHEN Emily Parker asked West Richmond to appoint a meeting at Pendle Hill on March 29 for the accomplishment of her marriage to Albert Simon, she requested that the Woodmans and the Woodwards be named as members of the committee to have the matter in hand in the good order of Friends. To indicate that this was not just a paper appointment, she urged us to attend in person, saying that she herself intended to be there! On this encouraging assurance, we assembled our various and sundry wedding garments and set forth gaily, though under a proper sense of the weight of our responsibility. It's not a light matter, this thing of sponsoring the setting up of a new home; furthermore, for some years we had desired to see ubiquitous Emily finally corralled and properly settled—hence we departed on our nuptial errand in great peace of mind.

OVER MAIN STREET OF AMERICA

We set out over Route 40, in the spiffy Woodman car, whose genteel elegance was appropriate to the object of our appointment. Lady La Salle reminded us of a fleet, sensitive, high-spirited thoroughbred as she quickly responded to the slightest touch of the rein (accelerator to you, matter-of-fact reader) and sped over this historic national highway.

We never ride any distance over Route 40 without thrilling to the pageantry which it symbolizes in the history of our country. The first great artery of communication and expansion in our national history, "the road that made a nation," it holds its own as the Main Street of America. It symbolizes progress as well as the pageantry of history, for it is continually being rebuilt, improved and widened to meet the increasing demands put upon it by an age of automotive travel. While the architecturally attractive wooden bridges have long since given way to modern, concrete structures, there have been preserved here and there, beside the highway, examples of those curving stone bridges which are still as pleasing to the artistic eye as they were once suited to the steady flow of horse-drawn traffic. This feel of the heroic past of the frontier is accentuated by the frequent sight of a substantial old tavern, some of which have been rehabilitated to fulfill today their original purpose.

As one rolls along over this highway so expressive of the building of a nation, a historic panorama unfolds be-

fore him. The highway is fairly dotted with points commemorative of significant events and of the men and women who figured in those events—all of which went into the warp and woof of our distinctive national pattern. Here is a monument marking the boundary line of an Indian treaty, indicative of the westward course of Empire. This marker calls to mind the struggle between the nations across seas for possession of the American interior. Here and there along the historic route we behold the noble statue of the Pioneer Mother, which breathes the heroic spirit of the American frontiersman. This town is associated with the beginnings of the abolition movement as espoused by a valiant Quaker of disturbed soul. Through this village and that, we note the birthplace or old home of an American statesman; of a doughty defender of national union; of a man of letters who breathed the American spirit; of the first president of our greatest mid-western university.

It is thus that, as one views the pleasing landscapes of the present, he sees at the same time the brave pageant of the past. And suddenly, to interrupt one's musings, we come upon a man at the roadside waving a yellow flag, "Slow," and we read a sign, "Road under construction—men working." As we jolt over a piece of rough and dusty road and make our way slowly and precariously (you guessed it—we're in West Virginia now), we are reminded that our country is still in the making, to the accompaniment of considerable confusion and adjustment.

AFTER ALL, ONE MUST ALWAYS EAT

The above are by no means all the points of "historic interest" which we note as we go sailing by with Lady La Salle. "We once had a good dinner in that place." "Remember the excellent lunch we had in that old inn when returning from the World Conference?" "There's another place where we had a meal once upon a time—it was fair, but nothing to brag about." Adventures in food are by no means the least intriguing in a trip of this kind. It is told of an Epicurean noble in days long past that as he traveled, he sent, a few days on ahead, a member of his retinue, of tested and trusted palate, to try out the cuisine of the various inns and to leave a mark that would inform his noble lord of his findings. Travel books may be had today which render that same service. It is really more exciting, how-

ever, to make one's own discoveries of good places in which to eat.

THE PROOF IS IN THE EATING

And just as we are talking of eating, here we are in Columbus in good time for lunch—eastern time. Why is it that one's appetite is so easily adjustable to different time standards? On the recommendation of our traveling companions, we headed up at the Seneca Hotel on Broadway at Grant. It is true that there is nothing particularly enticing or romantic in the prosaic word, "hotel." We have found, however, that one may get very "crummy" food under a quaint and romantic tavern sign. The proof after all is in the eating. And for our readers, the proof of the Seneca is found in the fact that we contrived a return engagement on the way back. It has a welcome atmosphere of repose and withdrawal in which one is pleased to linger at the table in unhurried fellowship with his luncheon companions.

DR. LICHLITER ON ROUTE 40

Seated at a near-by table was Dr. Lichliter, whom we were pleased to greet and with him to renew associations of a few weeks back when he addressed a Sunday evening meeting of our Friends International Fellowship Series in Richmond. To us, he embodies, as pastor of the large Congregational Church in Columbus, a vital and fundamental influence, on historic Route 40, that has been woven into the life of the nation. Out over the highway to the West, along with the pioneers went the Church with its saving and conserving message. In some cases it was notably a prophetic message also—as pioneering in its vision and emphasis as was the spirit of the true frontiersmen. Far back in the nineties, as pastor of the Congregational Church in Columbus, Dr. Washington Gladden was a pioneer in sounding the social note in the Christian Gospel and was a power for social righteousness in his time. In that great tradition, our friend Dr. Lichliter is nobly carrying on.

FITTING END OF A PERFECT DAY

An afternoon drive across eastern Ohio and the tip of West Virginia, brought us very appropriately, in keeping with the national history motif, to Washington in western Pennsylvania, in the county of the same name. We are told that this was the first county in the United States to bear the name of the Father of his Country. It is fitting that it was so, inasmuch as the

young Washington had won his spurs as scout and soldier on this western fringe of a nascent nation, and later conducted surveying operations in this section. When the town was laid out in 1781, lots 43 and 102 were presented to "His Excellency, General Washington, and Mrs. Washington," again demonstrating that "to him that hath shall be given," inasmuch as Washington was already the largest landowner in America.

This then frontier town "started with every evidence of progressive tendencies, as the original plot dedicated a tract of ground to the people for recreational purposes," thus manifesting a vision that too many modern cities have not caught even yet.

APOLOGIES TO HARLOW LINDLEY!

Moreover, Washington is the seat of Washington and Jefferson College, the oldest college for men west of the Alleghenies, whose library was founded by a gift from Benjamin Franklin. Through its doors have passed many leaders in national affairs, including James G. Blaine, William H. McGuffey, of school-reader fame, and Stephen C. Foster. We would have passed through its doors too if Harlow Lindley had been along! We would blush to have him know that we didn't even drive past the campus.

LIVING UP TO A GOOD NAME

But history is not the only thing about Washington that intrigues us. Fortunately, at this midway stopping place between our home city and Atlantic seaboard points, is the George Washington Hotel. As opportunity makes it convenient, we never fail to "pass through its doors," as have so many (other) national figures through the long years. Notable among these was Henry Clay, who regularly made this hostelry as he drove back and forth between Lexington and the national capital. In addition to the fact that the George Washington offers the comfort and attractiveness which mark the good hotel, it is permeated with the atmosphere of its rich historical associations on the old national highway.

DINING WITH WORTHIES OF PAST

This is particularly true of its Pioneer Grill, whose furnishings immediately put the visitor back into the old tavern days; so much so that he almost feels that he is dining with the hardy pioneers who made their way westward, with statesmen and judges and governors, with gallant gentlemen and fair ladies, traveling in state with coach and four. This feeling is enhanced by the gorgeous murals of historic scenes, depicting the life of frontier adventure and of stagecoach travel. These murals

are matched by a huge open fireplace, above whose red glow hang the large crane and kettle so realistically that one all but expects to see his dinner taken from the built-in oven. Attractive doilies on the tables reproduce the murals in miniature and present a sketch of the national highway. Since this is *not* a paid ad, may we suggest to the management that we found the tables somewhat small for a party of four. Historic atmosphere seems to give us an expanding appetite, and the limited table space cramped our style in negotiating that milk-fed half fry.

APPROACHING THE NEW TURNPIKE

Next morning we started out with the zest of eager anticipation—soon we would be driving over the new Pennsylvania Turnpike, the four-lane super-highway that pierces the Alleghenies between Pittsburgh and Harrisburg. By keeping on Route 40 to Washington, we had avoided the Smoky City, and now took Route 31 eastward thirty-eight miles to Ruffsedale, where we turned left on Route 119 and drove but four miles east of the Pittsburgh entrance. As a matter of fact, the Turnpike, 160 miles in length, lacks fifteen or twenty miles of reaching either of its terminal cities. At several points along the highway, ramps are provided, permitting motorists to enter or leave the Turnpike. At such points toll houses are located. On entering the super-highway, the driver is given a card marking his place of entrance, and he pays where he leaves, according to the distance he has driven. For the entire distance, the toll for passenger cars is \$1.50, amounting practically to one cent per mile, which is offset by the saving of time and gas.

Instead of laboriously negotiating the seven chief mountain chains between the two "burgs," the Turnpike pushes straight through them with finely constructed tunnels, four and one-half miles of which were excavated by the Old South Penn Railroad from 1881 to 1885. Although the new tunnels had to be bored wider for the modern purpose, the engineering task was thus greatly facilitated. As a result of these tunnels, maximum ascending grades never exceed three per cent.

SHALL BE NO CROSSING THERE

Speaking with the finality of Holy Writ terminology, "There shall be no crossing there." Or, in the modern phraseology, "North is north and south is south, and never the twain shall meet." That is the law of the Pennsylvania Turnpike. This is true both as regards crossing the highway as a whole, and crossing from one side of it to the other. Separating east-west traf-

fic is a ten-foot center parkway—a deadline for all except workers who maintain the highway. Former neighbors thus separated might easily be in closer touch as citizens of adjoining States. A man who finds his farm bisected by the Turnpike becomes virtually an absentee landlord in relation to his land "across the tracks." We are exaggerating, of course, for there are occasional underpasses. However, the Mede and Persian nature of this law of the Turnpike certainly gives one this sense of separateness and isolation.

That it is a necessary and good law, both from the viewpoint of safety and time, goes without saying. The safety consideration is obvious. The time element is easily made so by a few figures compiled by a Turnpike statistician and enthusiast. By way of comparison with U. S. Routes 11 and 30, which pass through the termini of the Turnpike, it is noted that along these roads there are 939 road and street intersections and twelve railroad crossings, as well as twenty-five traffic stop-lights, whereas on this super-highway there are *none*. These roads go over the mountains on steep grades—the Turnpike goes under. It is variously estimated that the latter shortens the driving time between Pittsburgh and Harrisburg from two to seven hours, according to the car—and driver.

THAT'S THE WAY ON THE TURNPIKE

Aside from statistics and considerations of time and space, there is the sheer joy of driving over this splendid, concrete super-highway. Immediately Lady La Salle seemed to sniff its delightful possibilities, for without a perceptible touch of encouragement, she quickened her pace and sped over the broad highway as a thoroughbred would disdainfully kick the turf behind her when turning into the home stretch. Indeed something of her spirit seemed to be imparted to those whom she carried along, for, believe it or not, the driver cautioned one of the women Friends against stepping on his foot above the accelerator! Perhaps it was inadvertent and unconscious—certainly such additional encouragement was unnecessary—but that's just the way it is on this new Turnpike.

NO TRAFFIC TRAPS HERE!

There are no speed restrictions—and see them go! Perhaps we should say—see us go. Charles Woodman was generous with the wheel and we wondered whether Lady La Salle could do better than many humans do in distinguishing between Woodman and Woodward. In any event, we were soon "going some" as the highway seemed to slide out from under us. Those gently-sweeping and

undulating and sinuous curves do seem to present the ingratiating temptation and the deceptive stealthiness of a bad habit. Even so, "others were doing it" at a faster clip as they went zipping by us.

While there are no formal speed regulations, here, as always, the inexorable laws of nature assert themselves. It has been the disconcerting discovery of many fast drivers that there is a limit to what car engines can stand. A high rate of speed, steadily maintained for such a distance, puts a terrific strain upon the best of engines, and the wise driver keeps this fact in mind. There is one exception to the statement that there are no speed restrictions. There are "slow up" signs at the tunnels and at the approaches to the exits along the Turnpike.

WHERE EVERY PROSPECT PLEASES

Be it said with emphasis and gratitude that no signboards mar the landscape and no hot dog stands and their accompaniments clutter up the right of way along this super-highway. With unalloyed pleasure one lifts his eyes to feast them upon the shifting panoramas of rolling mountains. The right of way is sufficiently extensive to keep it clear of objectionable objects, and with proper landscaping the Turnpike will become a thing of beauty as well as a joy to travelers who wish to arrive in a hurry.

On each side of the Turnpike, spaced about thirty miles apart, gas service stations and restaurants are located for the convenience of the wayfarer. Uniformly constructed along early Pennsylvania architectural lines, they blend harmoniously with the scene.

ON SAVING TIME TO SPEND IT

We were told that traffic over the Pennsylvania Turnpike is greater than had been anticipated. The cordial reception given it by the public will probably mean the gradual extension of the super-highway project across the country.

As for our little party, on stopping for lunch near the eastern end of the Turnpike, we found that the time we had saved that morning would have to be spent in some other way to keep us from arriving too soon! That's one problem which progress poses.

(To be continued)

If our religion is worth anything it ought to enable us to hold to our faith and to do our work in danger as well as in safety, in war as well as in peace. Let us make up our minds that at any risk we are going to maintain the worship and the work of God.

NORTH CAROLINA SHORT COURSE AT GUILFORD

The ministers of North Carolina Yearly Meeting met at Guilford College during the spring vacation for their annual "Short Course." It was by far the best Short Course in a number of years, with "The Minister" as the theme. This theme had been on the minds of many for several months, so they came eager to receive and prepared to contribute to the considerations.

There were four evenings for addresses and three and a half days of conference. Two outside speakers, Walser H. Allen, a Moravian minister, and Jesse A. Stanfield, Executive Secretary of Baltimore Yearly Meeting, enriched our gathering by their timely addresses, "Why I Am Glad I Am a Minister," and "The Minister as a Rural Leader," respectively.

Clyde A. Milner, President of Guilford College, was outstanding among our leaders. First of all, he had a full morning of conference on "The Minister Himself." His approach was to the minister as a human personality. He pointed out that when righteousness and justice come to mankind they come through human personality. He made clear to us that the person is sacred and the moment of living is sacred. "All we have is the eternal now. God, if he speaks, speaks now." Among the recommendations made by Clyde Milner covering such subjects as "dress," "social usages," etc., the ones of greatest value were in connection with "mental and emotional control." He quoted freely from the Proverbs to illustrate this truth with such statements as, "Life and death are in the power of the tongue," and "One who is patient and kind allays strife."

Pres. Milner also gave two evening addresses: first, "Training Future Leaders in the Local Meetings," and secondly, he gave expression to a concern that the leaders of North Carolina Yearly Meeting keep spiritually alive so that they may be able to meet the great spiritual crisis that is about to break upon the world.

Samuel L. Haworth, Clerk of North Carolina Yearly Meeting, contributed greatly to the success and helpfulness of the conference. He led a full day of conference on "The Meetings for Business," and "The Clerks and the Meetings for Business." He gave us a brief running history of the beginnings of the business meetings. In the early days of Quakerism meetings for business were surcharged with the divine. There was no difference between those meetings and meetings for worship, so far as divine guidance was concerned. During the discussion period this arresting and

thought-provoking observation was made—that many minutes contain only the incidentals while no reference is made to the weightier matters of the times.

Two monthly meeting clerks, Algie I. Newlin and Alice Paige White, gave us the picture of the Monthly Meeting and its business as viewed from the clerks' vantage point. This day of conference brought light to our many problems as they relate themselves to the meetings for business.

During one afternoon the ministers met with the Permanent Board in its mid-year session. Among the other items of interest that were considered was that of the position of the conscientious objector. The Board gave its hearty moral support to those of our young men who find that conscience forbids that they have any part in the promotion of warfare.

A full day was given to a consideration of "Our Outreach." In the morning it was "Our Missionary Outreach," led by J. Waldo Woody, and in the afternoon it was "Our A. F. S. C. Outreach," led by Seth B. Hinshaw. Altogether our group felt that, like Friends of old hearing and answering the cries of humanity, our work on the mission fields and our service through the A. F. S. C. are one and the same in nature and spirit; and that in these days of crying need we should be loyal and diligent in our support of these, our great arms of outreach—that in our efforts to keep our organizations alive, we must not quench the living ongoing spirit of God.

Our aged friend, Thomas Andrew, a venerable minister of North Carolina Yearly Meeting, was much appreciated in our conference. While he was prevented from hearing much that we said, his heart was strangely open to divine visitation and to our spiritual needs; and to these needs he spoke more than once with moving words and with power.

B. RUSSELL BRANSON.

Guilford College, N. C.

A. F. S. C. DEPUTATION TO MID-WEST AREA

For the purpose of clarifying relations between the Philadelphia headquarters of the American Friends Service Committee and Friends in the mid-western area, a deputation made up of Clarence E. Pickett, Eleanor Stabler Clarke and C. Reed Cary, conferred with a group of Friends at Quaker Hill, Richmond, on April 11, and on the following day held a similar conference with Chicago Friends. This immediate and personal contact with A. F. S. C. leaders proved very helpful.

QUAKERDOM AT LARGE

Word has come to us that Leonard Kenworthy is making a fine contribution as American representative at the Friends Center in Berlin. German Friends and others are deeply appreciative of his fine helpful spirit and splendid service. Howard W. Elkinton of Philadelphia, has just returned to Berlin, following a year's absence, to help carry on in behalf of American Friends.

* * * *

Widely scattered friends of Alvin T. Coate of Indianapolis will rejoice to know of the marked progress he has recently been making on the road back to health and physical competence. A few weeks ago he underwent an operation at Rochester, Minnesota, which satisfactorily resolved certain complications which have hindered his recovery. He came through the operation remarkably well and his convalescence has been sure and steady.

* * * *

In recognition of his eighty-fifth birthday anniversary, Edwin P. and Pennina Trueblood entertained at their home in Richmond on the afternoon of April 6, in honor of their brother, Thomas Clarkson Trueblood, Professor Emeritus of Public Speaking at the University of Michigan. He was returning to Ann Arbor from his winter at Bradenton, Florida, while Edwin and Nina Trueblood had returned but a few days before from Whittier, California, where they had spent the winter months.

* * * *

An eloquent letter has come to the Secretary of the Executive Committee of the Five Years Meeting from Dr. Jesse M. Bader, Director of the National Christian Mission, to express his deep appreciation for "the invaluable services of Dr. Willard O. Trueblood in the Missions just concluded." Saying that Willard Trueblood was "a tower of strength" to the program and that his work was highly spoken of on all sides, Dr. Bader declares that through him Friends made a significant contribution to the timely enterprise—the National Christian Mission.

* * * *

Taking advantage of the Easter vacation period, young Dr. Myron Tripp, who teaches history at Huntington College, a United Brethren institution at Huntington, Indiana, spent two days at Richmond visiting the Central Offices, Quaker Hill and Earlham College. He completed work for his doctor's degree at the University of Zurich in Switzerland before he was twenty-two years

old; so we learned in quizzing him rather pointedly because of his youthful appearance. His old home is in Ohio but he became a Friend in New York City through Twentieth Street Meeting.

* * * *

Recently enrolled as students in Sidwell Friends School in Washington, D. C., are four sisters who belong to what is perhaps the most distinguished family in the world. They are Laurette, Mary, Jane and Katherine Soong, daughters of T. V. and Laura Chang Soong of China, and are thus the nieces of Madame Chiang Kai-Shek, wife of the Generalissimo. Their father, known universally as "T. V." is recognized as an astute statesman and a financial wizard. We are informed that the presence of these girls in the student body adds much to the atmosphere of international goodwill which is one of the school's most cherished traditions.

* * * *

"Information, please," writes a subscriber who had just come across that recent article, "What's the Matter with Editors," published in the *Saturday Review of Literature* and written by a Rufus M. Jones, but not by the Rufus. Finding but one Rufus Jones in "Who's Who," our correspondent wondered, and inquired whether our Rufus had freed himself from some of his submerged inhibitions! Having once been an editor, our Rufus could doubtless speak to the subject with edification did he care to do so and in language more circumspect. Incidentally, we have met up with a few Friends who know exactly what's the matter with one editor, at least, and have expressed themselves on that point without apparent inhibition.

* * * *

In the April issue of the *Journal of Religion*, published by the University of Chicago Press, appears an article by Dorothy Lloyd Gilbert and the late Russell Pope, of Guilford College. Writing to Fénelon in 1689, the famous Seventeenth Century mystic admonished her friend thus: "May neither your eagerness to please others nor all their urging ever lead you from the path of Inner Light. This is, for you, of the utmost importance and upon it, all else depends." He heeded that admonition, say the writers of this article, "whether ominous or inspired, and during ten fateful years defended the doctrine of the inner life as propounded to him by his friend, Jeanne-Marie Bouvier de la Mothe-Guyon; followed the inner light to the dismay and amazement of his

church, in defiance of his king, to whom this light was so much moonshine; followed it even to Rome, and from Rome into exile at Cambrai, there to live out his days by its pure illumination."

* * * *

We are in receipt of a letter from a former German citizen, now resident in this country, which reads: "I understand that the Society of Friends (Quakers) is again doing much work in feeding and clothing in Europe. Because my wife and I think so highly of your undertakings and because I have not forgotten that I was in the receiving line of your organization years ago in post-war Germany, we would like to help you by small, monthly contributions in your present work. Would you please let me know to whom we should send the check and to whom the check should be made out?" Their initial check was enclosed for us to fill out and send on. "We are ever so glad to do this," are the concluding words, but, happily, they do not conclude the warm glow of the spirit which such expression brings.

* * * *

Some of our readers have known of the German Friend, Heinz Kappes, who, with his wife and family of three daughters and one son, were forced to leave Germany when Hitler came to power, because of strong anti-Nazi and pacifist sentiments. The family went to Palestine where this well-educated German mystic and devoted Christian promptly made a large place for himself in Jerusalem and thereabouts by his helpful and reconciling contacts. When the war opened he was for a year interned in a large German orphanage in Jerusalem, where he rendered valuable service until it was closed and all Germans were sent away to camp. Three of the children attended our schools at Ram Allah last year, but after being sent to camp last June they were released to attend Jerusalem schools but were not allowed to leave the city. We are now glad to report through Edward Kelsey that the parents have been released from the detention camp for Germans near Jaffa, and that all restrictions upon the family have been removed. This apparently clears the way for the parents to acquire Palestinian citizenship. Edward Kelsey writes that they have recently had the privilege of entertaining this fine family at Ram Allah. He reports that Heinz Kappes was the first German to be released from camp and it was largely through Dr. Magnes, President of the Hebrew Uni-

versity at Jerusalem, that he is now a free man. "However," he continues, "Jews, Moslems and Christians rejoice with us in the new-found freedom of the entire family."

* * * *

In facetious and characteristic vein, Edward Kelsey appends a postscript to his letter, saying that the country was desperately in need of rain after a month of dry weather at a time critical to the crops. In intercession that the drought might be broken, the various groups in Palestine arranged to appoint successive days for prayer and fasting, the Moslems leading off, with the Jews and Christians following in order. He reports, however, that the Moslem prayers seemed to have been sufficient, for it began to rain following their day of prayer. It was still raining when he wrote. The sub-district governor, a fine Englishman, had just called at Ram Allah and remarked that the Moslems got ahead of them! Which reminds us that we are now needing rain badly in these Hoosier parts.

NEWS OF OUR MEETINGS

Clinton Corners, New York, Monthly Meeting, in cooperation with Nine Partners Quarterly Meeting, has recorded Hiram Horace Hilty as a minister in the Society of Friends.

* * * *

Correcting the notice as it appears in the 1940 minutes, it should be noted that Van Wert Quarterly Meeting of Indiana Yearly Meeting will be held at St. Mary's, Ohio, on Saturday, May 3. The Meeting on Ministry and Oversight will meet at 9:30 a. m., with Quarterly Meeting sessions beginning at 10:30 a. m.

* * * *

At its Easter morning meeting for worship, Asheboro Street Meeting, Greensboro, North Carolina, welcomed sixteen adult persons into active membership, received eight associate members by request and three by birth. Previous to the Bible School and meeting for worship, an Easter dawn service was held, followed by a Fellowship Breakfast.

* * * *

Good Friday Services were held under the sponsorship of the Council of Churches of Greater Cincinnati in Taft Auditorium, with prominent speakers from the Cincinnati ministers, assisted by the A Cappella Choir of Western Hills High School. Among those who gave messages was Robert M. Jones, pastor of the Friends Meeting in Cincinnati.

* * * *

A welcome was extended to twenty-five new members by the Friends Memorial Church at Muncie, Indiana, on Easter Sunday. Of these, three were

associate members, while eleven young Friends were welcomed from associate to active membership. . . As President of the Delaware County Ministerial Association, William J. Sayers presided at the Union Good Friday services held in Muncie.

* * * *

Smyrna Meeting in Iowa was greatly edified by a short series of meetings held the last week in March with Oshea Hutchins of Sawyer, Wisconsin, as evangelist. Many received definite help, including children and young people. Her messages both in sermon and song were much appreciated. There was splendid cooperation and support from the members of the congregation. . . The church and parsonage have recently been wired for electricity.

* * * *

On the last Sunday evening in March, G. Raymond Booth, Executive Secretary of the Pacific Coast Branch of the American Friends Service Committee, was present with a group of Seattle, Washington, Friends discussing changes that come quickly when a country prepares for war. During the question period all were agreed that we in the United States should be the peacemakers and that toward this end we must be thinking and doing. It was suggested that there should be more

articles in our Friends periodicals dealing with the real peace to be sought and how it is to come through definite work.

* * * *

In the Adult Forum at West Richmond on Sunday morning, April 13, Chase L. Conover, on leave of absence from Pacific College, gave an illuminating talk on life and conditions in Santo Domingo in general and on the condition of Spanish refugees in the island in particular. He made an inspection of the island shortly before leaving Cuba, where he and his wife, Grace Conover, directed the refugee hostel near Havana.

* * * *

West Lafayette, Indiana, Friends meetings are held every Sunday afternoon for Quakers and all concerned, in the University Church at West Lafayette. The discussions which begin at 4:00 are followed at 4:30 by meetings for worship. Discussions topics have included Friends' relief in Europe, John Woolman, and current world problems, and definite plans are made now for the next six weeks. Further details may be had from Theodore K. Noss, 126 N. Grant Street, West Lafayette, Indiana.

* * * *

On April 5, Friends of Springfield, Massachusetts, met together with Mar-

FINANCIAL STATEMENT

REPORT OF UNITED BENEVOLENCES

For the year ending March 31, 1941

Received from Yearly Meetings:

Baltimore	\$ 4,000.61
California	137.00
Canada	25.00
Indiana	12,873.54
Iowa	6,641.52
Nebraska	742.21
New England	2,866.30
New York	3,062.89
North Carolina	3,470.91
Western	8,971.12
Wilmington	2,395.76
Received from Other Sources	3,479.16

Total Receipts\$48,666.02

Distributed to:

American Friends Board of Missions.....	\$37,717.50
Peace Association of Friends in America.....	1,202.69
Board on Christian Education.....	2,170.82
Board on Public Morals	337.83
Board of Education	166.28
Fund for Aged Ministers and Missionaries.....	1,888.96
Cooperative Fund	4,931.10
Emergency Fund	250.56
Bank Service Charge	.28

Total Disbursements\$48,666.02

Estimated Budget for Year 1940-41.....\$68,186.00

Receipts for Year48,666.02

Amount Short of Estimated Needs.....\$19,519.98

garet E. Jones of the Refugee Section of the A. F. S. C. to learn of her recent experiences in relief work through the Friends centers in Vienna, Geneva and Rome. She also spoke in a very interesting manner of Chinese relief activities and the work camps for Conscientious Objectors. Previously she had met with the Woman's Guild of the South Congregational Church to tell of Service Committee activities.

* * * *

A ten days meeting closed at the Hortonville, Indiana, meeting on Easter Sunday. Percy M. Thomas, of the Five Years Meeting staff, was with us and brought the messages, which were tender and spiritual and brought to us a keener appreciation of the wonderful love of Christ, his life, death and resurrection, and also of our privilege and responsibility of living for him. On Sunday morning more than one hundred partook of the Easter breakfast in the church basement. This was followed by the service in the auditorium, when Percy Thomas gave his final message. Our hearts were melted together, and we felt that the Lord was indeed with us in blessing and power.

* * * *

At their morning worship on Easter Sunday, Westfield, Indiana, Friends recognized their new members. The sunrise service held that morning had been an enlivening inspiration to the many who attended. The pageant given in the evening made a fitting closing to a full Easter day. . . Good Friday Union services were held in the meetinghouse from 1:30 to 3:00 o'clock. Percy M. Thomas, of the Five Years Meeting staff at Richmond, was one of the speakers. . . On Sunday evening, March 23, Westfield Friends and members from other meetings enjoyed the pictures of the Tennessee Missions which were shown by Merle L. Davis, Administrative Secretary of the Mission Board.

* * * *

There closed at East Whittier, California, on April 6 a well-attended ten-day series of evangelistic meetings conducted by Harold Walker, young pastor of San Diego Meeting. About sixty young people heard his message, "Christ Calls and I Will Follow Him." An illustrated talk was given to the Bible School on Sunday morning. . . On the evening of March 5, the Brotherhood sponsored a basket supper at which sixty-five were present, after which were shown pictures of the new Friends camp, Quaker Meadow, and the meetinghouse at San Diego now being enlarged to meet increased demands. East Whittier went over the top in subscribing its quota of funds for these two worthy projects that evening. . . On Sunday morning, February 23, D. R. Marling, Superintendent

of California Yearly Meeting Missionary Board, with a small group of Whittier Friends, was in charge of an Alaska Day Program. After a unified service in the evening, pictures were shown of Alaska. The Bible School collection of the following Sunday, amounting to \$74.09, was used for Alaskan mission work. . . The February meeting of the Women's Missionary Society was in the nature of a "Year Round" pot-luck birthday luncheon. A generous offering was given to the Eliza A. Cox "Joy Fund." . . At the April session new officers were installed by Margaret Mendenhall, the pastor's wife.

* * * *

Lloyd Arnold, Bible School Superintendent of the Friends Meeting at Woonsocket, R. I., is President of the city Council of Religious Education. It recently concluded a successful eight-week School of Religion, at which Harold N. Tollefson, the pastor, was registrar. . . On Easter Sunday all young people's groups united in a sunrise service at a local park. Harold Tollefson, as adviser of the Young People's Church Federation, was a sponsor of the service. . . In a recent paper read before the Woonsocket Ministers Association it was pointed out that Friends were the first religious group to organize in this area, and continued as such for over 100 years before other groups, descendants of Friends, were set up.

* * * *

Albert L. Copeland of Vermilion Grove, Illinois, completed on March 30 two weeks of special services with the two meetings of Dartmouth, Massachusetts, Monthly Meeting. Allen's Neck Meeting at Dartmouth and Smith's Neck Meeting in South Dartmouth united in this evangelistic effort. The ministry of Albert L. Copeland was a great blessing to both Friends and attenders from the vicinity. His clear, sane and scriptural presentation of the Gospel—of the birth of the Spirit and the baptism of the Spirit—won the attention and interest of his hearers. During the time nearly twenty professed faith in Christ. Friends of New England valued this visit as a link between them and Western Yearly Meeting.

PRE-EASTER REFLECTIONS AT EARLHAM, IOWA

Under the capable ministry of the pastor, Lenord Hall, the meeting at Earlham, Iowa, was led in four inspiring Pre-Easter services.

Beginning on Tuesday evening of Holy Week the series of sermons included such challenging thoughts as follow: We all see problems, but what are we doing about them? The American Friends Service Committee has seen a

great need and is doing something to solve it. We find a solution to many of our problems by waiting and listening. Today is a good time to tune up with God, because the tomorrows are becoming more and more difficult. Sacrifice and love will be a must in the world of tomorrow. If we would "experience God," we must seek him earnestly and sincerely.

The service on Easter morning was very impressive. After the message on "The Challenge of Easter," thirteen persons were welcomed into fellowship with us, some new ones, others of the younger associate members coming into active membership. On Sunday evening a cantata, "Everlasting Life," was presented by a choir of twenty-seven voices.

We feel the meetings have greatly benefited us as individuals, and the church as a whole, arousing within our hearts a greater desire to take up the challenge, and rededicate our lives anew, to His service.

SUCCESS OF SPIRITUAL EMPHASIS EFFORT

During the last week of March, North Carolina Yearly Meeting observed "Spiritual Emphasis Week." This grew out of a feeling expressed last December by members of the Evangelistic and Church Extension Committee that many people already associated with the church could well deepen and intensify their religious life, and that some special effort toward this end should be made. This feeling was shared by members of the Yearly Meeting's Ministerial Association, and in January a committee representing these two departments was chosen to sponsor the project. Careful thought evolved the following line of action. Meetings were to be invited to engage in a week's simultaneous religious work, to consist, largely, in family visitation in the daytime, and preaching services at night in the churches. The leadership was to be provided by an exchange of ministers, no minister serving his own meeting. Elders and Overseers were to prepare for this effort by dividing among themselves most of the names of members, for it was obviously impossible for a visiting minister to visit all the homes of any given community.

Thirty of the sixty-seven Monthly Meetings of the Yearly Meeting joined in the movement. In general, the following procedure prevailed. The local minister, after preparing for the coming of his fellow minister, went to his temporary field of service where, as one said, he "served as pastor for a week." In the majority of cases he remained there all that time, visiting families in the daytime, and preaching at night.

In many instances he studied, with various committees, pressing local problems, and tried to render what help and counsel he might. The enterprise was not purely evangelistic, although some conversions have been reported. It was designed more for inreach than outreach and more for conservation than for reclamation.

Some encouraging results are already evident. From reports at hand it seems safe to assume that approximately fifteen hundred homes received religious visits—or one-third the entire number of households in the Yearly Meeting. Local leaders came to assume new responsibilities. A meeting comes quickly to depend upon its minister doing much detail work during any special effort. Now, with the regular pastor away, and a stranger in his place, Elders and Overseers again functioned as they had not done for a long time. They gained great blessing from being responsible for the success of the effort, from seeing that proper introductions were made, and that traveling companions were provided. Ministers experienced added freedom as they spoke to new congregations and got away for a little while from their problems at home, while meetings enjoyed hearing a different voice in a different way proclaim the age-old truths.

More meetings would have taken part but no more ministers were available for leadership. Several, disappointed this time, have already asked that a similar effort be made later when they may have a part.

M. C. J.

LOS ANGELES FRIENDS CARRY ON WELL

In spite of the handicap of being without a pastor for the last nine months, the Los Angeles First Friends Meeting has carried on in a determined and most successful manner. New members have been taken in, all the regular activities of the Meeting have been maintained and the Women's missionary Society has the largest membership it has had for years.

On April 5 the Pacific Coast Branch of the American Friends Service Committee met with the Los Angeles Friends, with about one hundred and fifty in attendance. Reports from the various committees were given and all showed much work done and great interest taken. After supper and the social hour, Dr. Arthur E. Morgan, former President of Antioch College, gave a very informative and interesting talk. Questions were asked and discussion followed. G. Raymond Booth, Executive Secretary of the Pacific Coast Branch,

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was present and impressed on all the great need of service.

The Los Angeles Meeting is located at 17th St. and Toberman, near the central part of the city. Members extend to all a cordial invitation to visit the meeting and to make it their church home when in Los Angeles.

NEWS NOTES FROM OREGON YEARLY MEETING

Highland Avenue Church, Salem, Oregon, celebrated its 50th anniversary on Sunday, March 23. Many friends and former members of the meeting attended throughout the day. Only one charter member still belongs to the meeting, Rebecca Ruan Frazier, widow of Burney Frazier, who has maintained her connection through all the intervening years. Herman Macy is pastor.

Oscar N. Brown, pastor of the Rose Valley Meeting, seven miles south of Kelso, Washington, was asked recently to speak over station KWLK of Longview. As a result, so many requests were received that a sponsor was found and arrangements made for Oscar Brown to speak each Tuesday night at 7:15 for the coming three months.

This is the season for summer conference rally banquets by the Oregon Friends C. E. Union. The first banquet was held for the Twin Rocks Conference young folks at the high school cafeteria, Salem, Oregon, on the evening of March 29, at which time 330 attended. Then, on the evening of April 5, at the Homedale, Idaho, high school gym, the Quaker Hill Conference banquet was held when 250 were present from Idaho and Eastern Oregon. We understand that the Wauna Mer Banquet is scheduled for Friday, May 2, at Tacoma, Washington.

The Homedale, Idaho, Monthly Meeting built a Sunday School addition during the winter months to help house its ever-increasing school. An open house was enjoyed on the evening of March 26. It was dedicated free of indebtedness.

Hubert Mardock recently concluded a very successful evangelistic series at the

Prune Hill Meeting in Washington. Over sixty different persons received special help, and the church was substantially built up. Frederick B. Baker is pastor.

The new meetinghouse of the Ridge View local meeting will be dedicated on Sunday afternoon, April 27. This new work is in southeastern Oregon. Evert Tuning is pastor.

Greenleaf, Idaho, Monthly Meeting has concluded an excellent revival effort under the ministry of J. G. Bringdale of Seattle. Attendance was the largest for many years. In fact, the meetings had to be moved to the local gym. The evangelist gave great emphasis to holy living and had a fine approach to questions on the moral issues of the day. Between fifty and sixty persons were helped. The music was under the able direction of Bernard Seaman, Principal of Greenleaf Academy.

EASTERTIDE AT NORTH DENVER MEETING

The Easter morning services at the North Denver, Colorado, Friends meeting were very inspiring. The meetinghouse was well filled at both the Sunday School and worship periods. After a short lesson period the entire Sunday School assembled in the main auditorium where a delightful program of songs, recitations, and instrumental numbers was given by the children, who were pleased to have a part in the special Easter services. The excellent work of Ann Kohout, the Primary Superintendent, who had charge of the program, deserves special commendation.

In the period for worship which followed, the choir, under the direction of Norman E. Young, gave a beautiful rendition of the cantata, "The Easter Sunrise Song," which was a reverent and impressive expression of the spirit of Eastertide.

During the recent months, the attendance at the periods for worship on Sundays has been good, and the interest shown in the activities of the Meeting is most encouraging.

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MARRIAGES

BRIGGS-JAY—On March 1, 1941, at the Friends parsonage in Jonesboro, Indiana, Martha Jay, daughter of Watson D. and Miriam Stover Jay of Jonesboro, Indiana, to Eugene Briggs of Marion. Bertha Day, minister.

WHITE-THOMPSON—On February 8, 1941, at St. Matthias Episcopal Church in Whittier, California, Phyllis Thompson, daughter of Mr. and Mrs. J. Scott Thompson of La Habra Heights, to Donald Charles White, son of Mr. and Mrs. Ray White of Anaheim, California. The Reverend E. T. Lewis and Moses T. Mendenhall, ministers.

BIRTHS

PICKETT—To Ralph H. and Margaret Way Pickett, members of Providence Meeting, Media, Pennsylvania, on March 24, 1941, a daughter, Margaret Ann Pickett.

DEATHS

PECKHAM—At Caldwell, Idaho, on February 24, 1941, Adrienne Rogers Peckham, aged 85 years. She was born at Cadiz, Ohio, on September 9, 1855, the daughter of John and Kathrine George Rogers. When two years old she was taken with the family to Hardin County, Iowa, where her parents worked and prospered in their pioneer surroundings. On March 17, 1878, she was married to Hamilton Nathan Peckham, and to them were born six children, all of whom survive: Errol D., Clifford V., Lilly Peckham Pickett, Cecil R., Hubert G., and Letha Peckham. Not long after their marriage they removed to western

Iowa. After some years they returned to their former home community near Union, Iowa, where they established a substantial farm home and sent their six children to Penn College, from which all were graduated. That accomplished, at a comparatively late period in life this couple again followed the trail of the pioneer to Idaho, settling on the sage brush flat near Wilder, which, with irrigation, soon was made to blossom like the rose. The family established a home at Caldwell. The strength and quiet beauty of the personality of this devoted wife and mother radiated to all who met her.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30. Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 6940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 1806 Warrington Drive, Detroit, Michigan.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1500 S. Seventh Street. Telephones: Bridgeport 7522, Atlantic 5928.

NEW YORK, N. Y.

Grammercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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